

Pam.
Negroes

Richardson

EXTENSION WORK

TUSKEGEE
NORMAL AND INDUSTRIAL
INSTITUTE

TUSKEGEE INSTITUTE, ALABAMA



BY
CLEMENT RICHARDSON



Digitized by the Internet Archive
in 2016

EXTENSION WORK

TUSKEGEE NORMAL AND INDUSTRIAL
INSTITUTE

TUSKEGEE INSTITUTE, ALABAMA



BY

CLEMENT RICHARDSON

*Printed by Students
at Tuskegee Institute*

BOARD OF TRUSTEES

Seth Low, Chairman-----	New York City, N. Y.
Wright W. Campbell, Vice-Chairman-----	Tuskegee, Alabama
William G. Willcox-----	New York City, N. Y.
R. O. Simpson-----	Furman, Alabama
V. H. Tulane-----	Montgomery, Alabama
Belton Gilreath-----	Birmingham, Alabama
Charles W. Hare-----	Tuskegee, Alabama
Booker T. Washington-----	Tuskegee Institute, Ala.
Warren Logan-----	Tuskegee Institute, Ala.
A. J. Wilborn-----	Tuskegee, Alabama
William J. Schieffelin-----	New York City, N. Y.
Charles E. Mason-----	Boston, Massachusetts
Frank Trumbull-----	New York City, N. Y.
Theodore Roosevelt-----	Oyster Bay, New York
Julius Rosenwald-----	Chicago, Illinois
William M. Scott-----	Philadelphia, Penn.
George McAney-----	New York City, N. Y.
Edgar A. Bancroft-----	Chicago, Illinois
Alexander Mann, D. D.-----	Boston, Massachusetts

The Tuskegee Normal and Industrial Institute is located in the Black Belt of the South, in the State of Alabama, near the town of Tuskegee, Alabama. It was founded July 4, 1881, and has for its object the training of young colored men and women for service for their race.

Aside from the work done on the Institute grounds, it has been suggested that it would be interesting and valuable for the friends of the Institute and the public to be given a clearer insight into the large amount of work being done off the grounds through the Extension Department of the Institute.

Further information if desired may be had from

BOOKER T. WASHINGTON, Principal,
Tuskegee Institute, Alabama.

FORM OF BEQUEST

I give and devise to the Trustees of the Tuskegee Normal and Industrial Institute, Tuskegee Institute, Alabama, the sum of-----
dollars, payable, etc.



SHOWING TEAMS OF FARMERS WHO ATTEND THE ANNUAL TUSKEGEE CONFERENCE.

TUSKEGEE EXTENSION WORK



UT on the big plantations of the South the Negro farmer's hut most commonly stands alone. Day after day the farmer and his family look out over the vast landscapes, sometimes white with cotton in its fruitage, sometimes barren, sometimes withering and parching under a hot sun. The wife and children chop cotton in the solitary fields, hurry home near noon time and cook a scant meal of corn bread and fried meat, again hasten back to the hoe and again back to the hut to a scant meal. The only sure break of the monotony of a day, nay of a week, is a lone buzzard tilting lazily about overhead. The rattle of a wagon along the highway, the puff of an automobile, startles the laborers, who lean dreamily on their hoes until the vehicle is out of sight and hearing.

At home when rest time comes the monotony is even more oppressive. A bare yard without grass, tree or flower greets them on the outside. Are they not all too busy to bother with trees and flowers? Well no, not altogether. But they may not live in this cottage next year, according to their reasoning, so what is the use? As for grass, why some still believe it is poisonous, and of course wouldn't plant it. As for shade when they sit out of doors, they pursue the shadow of the house. Besides a bed, maybe a bureau, a few chairs, no pictures, no music, no books, and you have a pretty fair sketch of the Negro plantation farmer. Their life outside occupation is summed up by attending two church services a month and by going to store or headquarters when they need advancement in food, money, or farm implements.

Is there any wonder if vice sometimes creeps in, one might say, sails in on the wings of monotony? Is there any wonder that when Saturday comes a Negro farmer in his busiest season will leave his cotton all picked and piled in the field, lock up his house and take his family to town to spend the day? Is there any wonder that he sometimes gets down behind the bushes and gambles, or even that his mind drifts into crimes of a baser sort.

Now this condition in all its nicer phases, of farming, of gardening, poultry-raising, lawn-making, flower-raising, and shrub-growing, beautifying and cheering the inside of the home, cooking and dressing better, building better schools, extending school terms, teaching in a practical and tangible way, getting the colored people together and in sympathy with one another—this condition is the foundation of the extension work at Tuskegee Institute.

The great privilege of teaching among colored people generally, and among rural people in particular, is that you must work both forward

and backward. Stolid though our rural people appear, there is nevertheless a very tender bond of sympathy between parent and child, the parent often directing, even dominating, the child long after the latter has grown up and married and has a family of his own. Thus to teach the child profitably you must teach the parent also; else what you give the child by day will be taken from him and thrown to the winds by night. It would be idle to teach the child ventilation, bathing, flower and grass cultivation at school if you did not in some degree reach the parents at home.

THE WORK OF THE SUMMER SCHOOL.

One of the agencies now at work, particularly on the educational side, is the summer school. For the last five years an average of 350 teachers has enrolled and pursued courses looking to direct improvement of rural school and community life. The summer just past registered 380 teachers from fourteen different States and from Porto Rico. For the most part the teachers elect studies with an immediate purpose in view. Thus the past summer witnessed more than a score of these electing canning with the fixed plan of putting canning in the schools, of organizing canning clubs among the children. Not a few were going immediately back to can some of the products during the present season. Others elect basket-making; broom-making, shuck and pine needle work, and still others, in large numbers, manual training. These courses have already brought interest into the school room among the children and have attracted the parents to the schoolhouse. One teacher writes that the school and her community was dead, but having taken pine needle and shuck work, she went home and put the children to work with their hands. There was no longer trouble with getting children to school or with getting parents to attend meetings at the schoolhouse. A teacher from Mississippi did not know how to form and handle mothers' clubs. She got this information at the summer school, went home and started the clubs. Such "enthusiasm," she wrote, she had never seen. Another teacher from Mississippi learned to make brooms in the summer school and stirred a good part of her State with broom-making. Still another cleaned up her community by giving cooking lessons in the various homes, there being no utensils in the school. Still another who had the supervision of all the schools of a certain county, stirred her whole county with the putting in of pine needle work, baskets of weeping-willow, the making of wash-boards, trash baskets and the like. The white people of the county sent in the complaint to the county superintendent that the colored children were being taught more than the white. There being no white teacher who could give these lessons at that time, this colored teacher offered to instruct any of these white children who cared to come to her for the lessons. She

also told her children to pass on as much as they could to the white children with whom they came in contact.

But the summer school is not one of hand training only. It gives regular literary courses along with the industrial work. The same purpose is, however, kept uppermost, to help the teacher help those at home. Thus in a lesson in arithmetic, in geometry, in grammar, in geography, the instructor in the summer school seeks not only to impart subject matter but to give live methods of teaching. To measure the class room floor, to compute the cost of a cotton crop, to make sentences on peaches, to lay out a mimic continent and lay upon it all its



THE OLD SCHOOL AT BIG ZION, NOW REPLACED BY A FOUR-ROOM BUILDING.

main products are some of the means whereby an instructor gives subject matter and methods of teaching at the same time.

That the summer school is accomplishing its purpose both at home and abroad is best seen by the testimony of three experts in school methods, Dr. J. H. Dillard, Mr. J. L. Sibley, and Mr. W. B. Riley. Mr. Riley is Superintendent of Schools of Macon County, Alabama. Before the Trustees of Tuskegee Institute in February, 1914, he said:

"This school is doing more than any other I know anything about in bringing boys and girls in touch with real life. The teachers who are being sent out from here are in touch with problems of life and



PRINCIPAL WASHINGTON AND PARTY VISITING A FARMER BY THE WAY.

practical education as is true of no other teachers that I know anything about. I am very enthusiastic about this subject of the kind of work this school is doing."

Mr. Sibley, Supervisor of Negro Rural Schools of the State of Alabama, before the same body said:

"Tuskegee is setting in motion a spirit of helpfulness and thoroughgoing practical education which is being felt in all the rural schools of Alabama."

Dr. Dillard is President of the Anna T. Jeanes Foundation and Director of the John F. Slater Fund. Through the various teachers under these funds he touches intimately every State in the South.



A CLASS IN COOKING AND HOME-BUILDING, MACON COUNTY, ALA.

Mr. Dillard's speech before the trustees in February, 1914, was, in part:

"I have never seen anywhere better teaching than I have seen here at Tuskegee Institute. In all the years I have been coming here, I have never found even one teacher whom it did not give me pleasure to watch in action.

"I have gone into two rooms especially where not even a book was in evidence; the students and the teacher were talking about cogs, wheels, etc., but no book was in evidence, and the teaching was all that it should be. I never saw more genuine education going on anywhere than I have seen here at Tuskegee.

"I want to say a word about the summer school: It is influencing teaching in all the colored schools of the South in a most helpful and satisfactory way. I do not see how Tuskegee could do more than it is doing to help and influence education throughout the South."

THE EXTENSION DEPARTMENT.

The agency which carries the bulk of responsibility in rural work is known as the Extension Department. Clinton J. Calloway, the head of this department, spends much of his time keeping the rural people astir with some community project under way, something to keep the people alive, to give them oneness of interest and to bring local pride.



A CLASS IN SEWING, MADISON. SUCH CLASSES ARE POSSIBLE ONLY IN THE NEW TYPE OF RURAL SCHOOL.

Historically, this department dates back twenty years. It began in a feeble way by sending out one man at spare times to create enthusiasm for, to arouse the people to, improved methods of farming, better homes and home surroundings. Then came a committee of three, Messrs. C. W. Greene, J. H. Palmer, and George W. Carver, which injected organization into the system. This committee, which has served sixteen years continuously, encountered no end of agricultural prejudices. One of their first efforts was directed towards deep plowing. At the time a two-horse plow could nowhere be found. Getting the farm folk aside



AUXILIARY BOARD, LITTLE ZION, MONTGOMERY COUNTY, ALA.

one Saturday as they were making their weekly exodus to town, the committee urged the value of deep plowing.

"We don't want deep plowing," said one farm preacher. "You're fixin' way for us to have no soil. If we plow deep it will all wash away and in a year or two we will have to clear new ground."

Not long after this, one of the committee, having discovered a two-horse plow on the brick yard, was putting his theory into practice. A white planter driving along the road stopped, went over to him and said: "See here, it's none of my business of course, but you're new here and I don't want to see you fail. But if you plow your land deep like that you'll ruin it sure. I know. I've been here."

However, a few colored men were prevailed upon to use deep plowing on a small scale as an experiment. The result began to tell. One poor farmer who could scarcely earn his bread, saw the results. He moved into another community, and followed instructions. In a few years he bought 500 acres of land; gave each of his four sons 100 acres and kept 100 himself. Since then the four sons, being now content on the farm, have added to their 100 acres, as has also the father.

During this period the committee used to go around to the various churches to make their plea for better methods of farming. They called a meeting on one occasion at "Sweet Gum," a church some five miles from the school. When the Institute workers, as the committee was called, arrived, the pastor had sent the people off to a picnic. The preacher feared that the new doctrine of farming might tamper with the contribution box.

To the appeal for better fowl, cattle, and hogs, the farmers gave answer that they needed no improved stock. The "razor back" hog or "pine rooster" took care of himself, so, also did the mongrel hen and scrub cow. What difference did it make, they argued, when you ate an egg, whether the egg came from a good breed or a scrub breed of fowl. Here, again, however, one man at least tried the scheme. He is now one of the best stock raisers in the county.

These, however, were the rare individuals. The masses had still to be reached.

To combat prejudice of the masses, Tuskegee sets for its watchword, "Educate, educate, everywhere educate."

To do this the Principal, believing as he does in the persuasiveness of the concrete, evolved the scheme of sending the stock and products to the people to let them see the difference. This movement was later greatly accelerated by the Jesup wagon. A man was put on a wagon, which was drawn by a good well fed mule. A good breed of cow was tied to the back of the wagon. Several practical breeds of chickens, some good ears of corn, bundles of oats, stalks of cotton, good seed, garden products which ought to be growing at the time, and a good

plow were loaded on to the wagon. This was the farmers' school, going to the farmer who wouldn't or couldn't come to it. This was before the day of the United States Demonstration Agent had dawned upon the Negro farmer. The man driving the wagon halted by the field or before an audience, delivered his message, pointed out the good points of his cargo, and then asked somebody to allot him a piece of ground to be cultivated. This granted he put his mule to the plow, and broke the ground deep, made his rows, planted his seeds and moved on to the next locality. Keeping a memorandum he returned for cultivation, for harvest, and above all, to enforce the lessons he had tried to teach by word of mouth.

To intensify certain phases of the work a dairyman would now go to the farmers, then a trucker, then a poultry raiser. As poultry raising centers about the home a woman was usually sent out to lecture on this subject. Mrs. C. J. Calloway, whose Barred Rocks can now be found all over the country, was usually sent. At different points Mr. J. H. Washington gave lectures and demonstrations in canning, and offered to give personal instructions to any man free of charge. This method of the concrete was and is only one of the many which the Extension Department is using to stir the farmers' ambition on the one hand and to bring content on the other.

Further than this during all these years lest there should still be those who were not reached, the Agricultural Department, the Extension Department and the Department of Agricultural Research have been placing all kinds of pamphlets and articles in the farmers' hands. Articles on what to plant in the garden each season of the year, improved methods of poultry breeding, canning, and looking after stock have been kept before the farmers through a little sheet from the Extension Department known as *The Messenger*.

The Department of Agricultural Research, under Prof. Carver, has to date published some twenty odd pamphlets on subjects helpful to the farmer. It was that department that worked out the first scheme of school gardening in Macon County. Later a pamphlet appeared on that subject. Then came pamphlets on Macon County trees and shrubbery, twenty-one ways to cook cow peas, preserving the wild plum crop, saving the sweet potato, fighting various kinds of insects and pests, cotton growing, improving rural schools, each to meet the particular need of the farmer in Macon County and in the South generally.

THE SHORT COURSE.

There is in addition a regular cycle of agitations for the black man on the soil. On January first, the Agricultural Department begins the regular Farmers' Short Course. Many of the colored schools adjourn for this period so that the teachers and pupils can attend. For two

weeks, at the very beginning of the year, fathers, mothers, sons and daughters, sit side by side in the various class rooms, receiving instructions in gardening, general farming, stock raising, and canning. In addition the women are given lessons in cooking, poultry raising, house-keeping, and care of children.

A paragraph from the leaflet of the Agricultural Department announcing the short course for 1914 tells in its own breathless style of the growth and opportunities of this course.

"A CREATION OF THE FARMER, BY THE FARMER, AND FOR THE FARMER."

"It meets the crying needs of thousands of our boys and girls, fathers and mothers.

"IT'S FREE TO ALL--NO EXAMINATION, NOR ENTRANCE FEE IS REQUIRED.

"It started 7 years ago with 11 students; the second year we had 17, the third year we had 70, the fourth year we had 490, and last year we had nearly 2,000. It is the only thing of its kind for the betterment of the colored farmers. It lasts for only 12 days. It comes at a time when you would be celebrating Christmas. In previous years, the farmers have walked from 3 to 6 miles to attend; many have come on horseback, in wagons and in buggies. You who live so that you cannot come in daily can secure board near the school for \$2.50 per week. We expect 2,000 to 2,500 to enter this year."

And then to stimulate close study the Department announces:

"PRIZES WILL BE GIVEN AS FOLLOWS:

"A prize of \$5.00 will be given to the person who makes the greatest progress on all subjects taught:

"A prize of \$2.00 will be given the person who is the best judge of livestock.

"A prize of \$1.00 will be given the person who shows the best knowledge of the use and application of manures and fertilizers.

"A prize of \$1.00 will be given to the person who can demonstrate the best method of laying out an orchard and pruning trees.

"Corn-Judging Contest: \$1.00 will be given the man who can secure the best of the different types of seed corn and select the best seed for planting.

"A prize of \$1.00 will be given the person who makes the best butter and gives evidence of his knowledge of the same.

"A prize of \$1.00 will be given the student who makes the greatest progress in cooking.

"A prize of \$1.00 will be given the student who makes the greatest progress in sewing.



A CLASS IN VETERINARY SCIENCE GIVEN TO FARMERS ATTENDING THE SHORT COURSE.

"A prize of \$1.00 will be given the person who selects the best trio of chickens."

The method of instruction is here worthy of attention. Nothing is given in the abstract. Is the class told that onions, turnips, rutabagas, cabbage and beets should be in full flourish in January? There are the products in piles fresh from the garden or farm before them, and out of the window yonder they are planted by the acre. A good breed of cow is taken up and studied by the class as is also a horse, mule and chicken, the teacher pointing out always the distinction between the weak and the strong, the profitable and the non-profitable.



STUDENTS AT OAK GROVE, MACON COUNTY, WORKING SCHOOL COTTON PATCH. THE PROCEEDS FROM THIS COTTON WERE USED TO EXTEND THE SCHOOL TERM.

THE ANNUAL FARMERS' CONFERENCE.

Concrete illustration reaches its acme in the Farmers' gathering which immediately follows the short course; that is, in the Annual Farmers' Conference, another organization, now nearing its 20th year of continuous existence, growth and service. To clinch the lessons of good farming, gardening, canning, preserving and stock raising, products of these are all placed before the farmer audience which is usually about 2,000 in number. Only the exhibit this time is made by various farmers and not by the school. Then the man, the woman or child who

has done the work comes to the platform and tells in his own way how the thing was done. Then there comes buzzing in the farmers' head voices more numerous than the voices in Pandora's box, "You can do that too, you can do that."

By no means, however, is the time devoted exclusively to Agriculture. Probably a stronger wedge still is driven in seeking to give the farmer wants. Witness these questions to the various farmers:

"What kind of house do you live in?"

"Do you own that house?"

"What kind of schoolhouse have you?"

"Do you send your children to school regularly?"

"How many months does your school run?"

"Do you keep your teacher in the community?"

"What kind of church have you?"

"Where does your pastor live?"

"Are your church, school, and home fences whitewashed?"

According to each speaker's answer, for understand these and many other questions are put directly to some farmer, so is his admonition.

Every farmer now filled with emulation, with larger wants, with wider skill of his crafts, gallops away on his mule thoroughly resolved that at the next January meeting he can tell of a bigger crop, addition of a few acres, or first steps in purchasing, extension of school term, or some farm improvement.

In the meantime he is, of course, not let alone by the school. The old committee still makes monthly rounds of meetings. The demonstration agent pops up at any time. A day's session is called at certain intervals at the school. All the time the committee, the agent, the head of the Extension Department, is drumming away on the next big occasion. This is the Macon County Fair. Once more the farmer is the conspicuous figure. He does not talk now, he merely exhibits. There is a keen rivalry between communities. Hogs, cows, horses, fowl, preserves, quilts, farm products of all kinds, and arts and crafts of the schools are all eligible to carry off ribbons. This marks the round of the cycle, only the farmer must not stop, since the climate is so mild, he must go right home and put in another crop, so as to have sowing and harvesting going on all the year round.

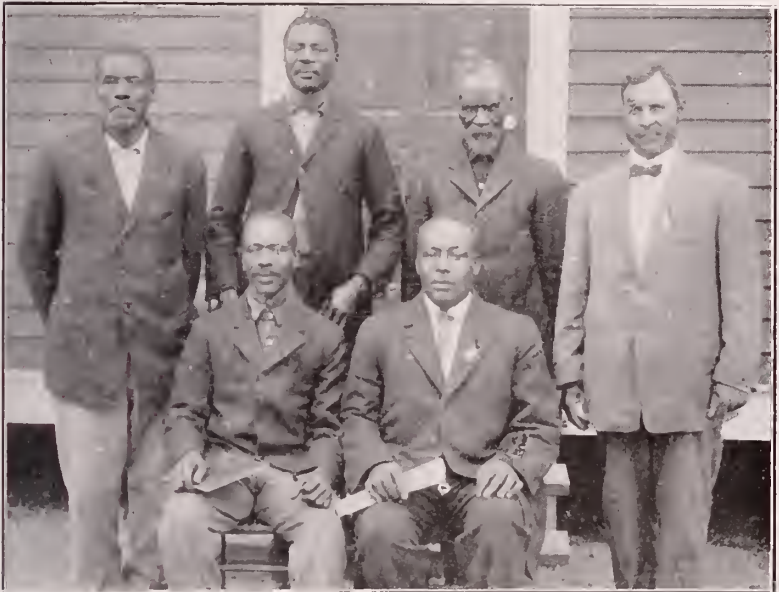
BUILDING RURAL SCHOOLS.

The biggest task the Extension Department has had under way is the building of decent and practical rural schools. To this lies the solution of much farm emigration. While the farmers would improve stock and products, there were still many, who, not having education themselves, saw little use of any school at all; and the school granted, why any length of session, any kind of teacher, and any kind of building would



A GROUP OF MOTHERS, BIG ZION, ALA. THESE WOMEN RAISED FULLY HALF THE FUNDS NEEDED FOR THE NEW BUILDING AND EQUIPMENT.

do. And so ten years ago, the department with the Farmers' Conference, threw down the gauntlet to shabby school facilities, which included a defiance of shabby homes, and a shake of the fist at community dissensions. It showed mere book-teaching the door, laying down a schedule for and demanding instruction in courses that gave useful training, as well as mere drilling in books. To carry out the plan called for a change in rural school architecture. There must be a room in which to teach cooking, a dining room in which to teach table setting and a room in which to teach sewing.



BOARD OF TRUSTEES, MADISON, ALA., A NEGRO VILLAGE EIGHT MILES FROM MONTGOMERY.

Now, prior to 1905 nearly every Negro school in Macon County was either a log cabin or a one-room cottage, with one or two wooden windows, one door, a rickety wooden floor or a dirt floor, as chance happened to will it; a leaky roof, decaying logs and blocks of wood, broken-backed chairs and benches for seats. These are the things that made up to the edifice and surrounding for the children of the ex-slaves to get an education or a training for life. To many, this was good enough, far better than they had had, certainly; but to others, it was wretchedness of the deepest dye.

And so arguments began to circulate. The people throughout the county were poor. Some few of them were just getting to their feet

in the matter of land buying, but the masses were "share-croppers" or tenants.

In a little while a cry had come up from a community known as Magnolia: "We want a new school! Help us!"

"Help us" means funds to a certain extent, but most of all it meant somebody with initiative, suggestion, encouragement—and the welding of factions. This last was especially troublesome. The rural colored man is the staunchest of partisans to his faith. A man of Baptist convictions is unwilling to build a schoolhouse anywhere save face to face with the Baptist Church; so it is with a brother of the Methodist faith or of any faith. The people at Magnolia had raised some money, but how much they needed before they could break ground to build, how to go about discovering all this, they were at a loss to determine.

MONEY IS RAISED.

Clinton J. Calloway went down to see what could be done. About half enough money had been raised to begin the work. An appeal to the people for more brought the response that no more would be raised; the people as a mass had lost interest. Faction troubles, religious and social, were boiling at a high heat. Mr. Calloway returned to Tuskegee, reported to Dr. Washington and awaited instructions. It chanced that a donor had given several hundred dollars to be used in helping the Macon County rural schools. A part of this sum was placed at the disposal of the school's representative, with instructions to return to Magnolia.

With this definite plan made out, the teacher returned. Said he to an audience at Magnolia:

"A friend who is interested in you, who wants to see you build a schoolhouse and educate your children, has sent you some money, under certain conditions. That is, he will give you \$50 for every \$50 you raise until a sufficient sum is collected. Will you accept?"

HAILED WITH ENTHUSIASM.

A message from paradise could not have been hailed with greater enthusiasm. That some friend was interested in them, wanted to see them get ahead and had sent them some money personally seemed almost too good to be true.

They forgot their factional grievances. Their courage came back. Barbecues, peanut suppers, concerts of divers kinds were started to raise funds. A central spot was bought for the location of the school, a spot near the highway and as near the railroad as possible. It included not only ground for the school, but two acres for a school farm and garden. This was deeded to the trustees, for another limitation of the gift was that the land had to be bought, paid for and properly

deeded, the donor giving the money toward the school building only. Two or three times a week these people were together devising new ways of raising funds. They got to know one another undenominationaly, or as men and women.

In two months' time they laid down \$100 to be covered by \$100 from the donor, and work was begun. In six months from the time the representative went down from Tuskegee the school was finished and dedicated amidst shouts and tears of a people in mass, who had just finished their first lesson in the history of devising and constructing a school-house.



A RURAL SCHOOL COMMENCEMENT EXERCISE APPLYING TUSKEGEE METHODS. THIS YOUNG GIRL OF 14 IS MAKING BISCUIT BEFORE AN AUDIENCE.

Building the school at Magnolia is typical of what happened in rapid succession in fifty-odd communities. This being the first of the schools to rebuild it set the county aflame. That community which did not have or was not striving for a new school building, with rooms for classes, rooms for cooking and handicrafts and a good school garden or farm to eke out the school term from six to eight months was dubbed "backward."

It must be remembered, however, that cash among the farmers, especially among black farmers of the South, never runs at high tide. If the people own anything worth while it is usually in the form of land, vehicles and stock. Moreover, the funds for such work at the



A NEGRO FARMER'S PROGRESS UNDER THE INSTRUCTION OF THE CONFERENCE AND SUORT COURSE, LUCIUS H. POLLARD, WHO OWNS THESE COTTAGES, FIRST LIVED IN THE LOG CABIN TO THE LEFT, THENCE HE MOVED INTO THE FRAME COTTAGE ON THE RIGHT, TO THIS HE ADDED THE COTTAGE AT THE BACK. LASTLY HE BUILT AND MOVED INTO THE HOUSE SHOWN BELOW. HE OWNS SOME 160 ACRES OF GOOD BOTTOM LAND.

"Normal School," as the farmers call Tuskegee, had run out. Hence the people in the other communities were not so happy in their progress as was Magnolia. The way, therefore, was for many very dark. However, help was forthcoming. Some time ago Mr. Julius Rosenwald, head of the firm of Sears, Roebuck & Company, of Chicago, provided \$2,100 to be used in aiding rural colored people to build better schoolhouses. This gift, by the way, was significant of friendship and of a desire to stimulate self-help, since Mr. Rosenwald already had before the nation an offer of \$25,000 to any Negro community, which could raise \$75,000 for the purpose of building a Young Men's Christian Association.

That self-help design has been accomplished, can be seen from the fact that not all the funds were used. Itemized accounts of expenditures were kept, so that at the end of two years the amount spent in direct helping and the like, was \$1,976.67. This so encouraged Mr. Rosenwald that recently he has increased the amount and extended both the time and the territory the fund will cover. His plan now is that for the next five years dating from August 1, 1914, he will put at the disposal of the Tuskegee Rural School Extension Department, \$30,000. Every community receiving this fund must first own its site, which must be deeded to the State. No school is to receive more than \$350, which sum must be equalled or exceeded by the community receiving the fund. With this aid and with the impetus it will give to self-help in rural settlements, Mr. Rosenwald hopes to see at least 100 new rural schools brought to completion during the allotted five years.

In all these cases the Extension Department pursued a definite business plan. First of all the site for the school had to be bought, paid for and deeded to the State through a board of trustees. As this board was made up in most cases of men and women unskilled in affairs of any kind, these people got their first lessons in civic education. They learned how to meet and devise plans; they discovered that in spite of one's denominational proclivities "a man's a man for a' that." It gave them a common interest and now and for aye, the little schoolhouse is to them a sort of social center, and a scene of affection, because it was here they fought out so many of those little every-day problems, which go to round out a complete life.

RACE FEELING STIFLED.

Another very interesting phase of this general school building was that it seldered the white and colored people closer together and won many a local white man to faith in Negro education. Seeing the enthusiasm of the black folk, many of the white people gave freely of their money, others aided with lumber and hauling, others visited the entertainments, paying their way and lending encouragement by their presence.

Some, when the schools were dedicated, put their thoughts in writing. In a letter directed to Mr. Calloway, the mayor of Notasulga writes:

"It (the new rural school) is a credit to the town, and I feel sure that it will be the means of benefiting not only your race but ours as well. I am truly glad to see your people taking so much interest in preparing their young for the duties of citizenship."

CAUCASIANS ARE PLEASED.

A committee of white people at Loachapoka, Alabama, wrote: "We take pleasure in saying in behalf of the white citizenship of Loachapoka that we commend the assistance you have given your race in erecting



LITTLE TEXAS BEFORE THE PEOPLE BECAME AROUSED AS TO THE OUT-CAST STATE OF THEIR SCHOOLHOUSE. A NEW BUILDING COSTING \$600 HAS REPLACED THIS ONE.

a nice school building at this place," while another committee of the rural community of Auburn, Alabama, says:

"We, the white people of this community, wish to say to the friend that is helping the colored people through Booker T. Washington to build better schoolhouses and foster education, that we indorse and appreciate the aid given the colored people of this community. And this is the sentiment of all concerned."

The colored people themselves were not behind hand in expressing their gratitude. In addition to local demonstrations of joy many sent letters of thanks to Mr. Rosenwald as soon as they could find out his



BOARD OF TRUSTEES OF LITTLE ZION, MONTGOMERY COUNTY, MEN WHO SHOULDER THE BURDEN OF AND GET THE TRAINING IN BUILDING SCHOOLS

name and address. In their own way, and many of them are practically unlettered, they set forth their feeling of gratitude to him. The Board of Trustees of the Notasulga school wrote—

Notasulga, Ala., July 16, 1914.

"Mr. Julius Rosenwald,
Homan Ave., Chicago, Ill.

"Dear Sir:—We the Local Trustee Board Composing The Colored Public School here at Notasulga, Wish to Express our Sincere gratitude to you for the Kind favor Shown us While struggling to Erect our School house. It is Indeed more blessed to give than to receive. We Shall assure you in the gift of the \$300.00 Three hundred dollars given this People here to assist in the Great Struggle will be appreciated to the highest Exstent Marked by signes of Evedence that as only two Rooms has been Built Plans are under way's to ad 2 other.

"Now in this Message we voice the Centiment of The masses and we hope further that you will not think the Service rendered by you in connection with the building is not honored. We understand to appreciate favors, is to take great care of the goods others has been So Instrumentaly Concerned to help us obtain. yours

"K. D. Moss, Secretary.

"Jno. Johnson, Chairman

"B. Moore, Jackson hart. W. W. Jeams."

From Ramer, Ala., the trustees wrote: "It (the gift of \$300.00) has encouraged our people to the extent that we have been able to come from a 5-months to a 7-months session."

A letter from the ladies of Loachapoka declares that as a result of the new school through Mr. Rosenwald's gift, "the colored people in a great many places are waking up on the question of educating their children."

From Brownsville No. 2, the letter read, "About two years ago or better our district school was divided, and we were left in the part that had no schoolhouse. We at once began trying to raise money to build a schoolhouse, but our raising money was mighty slow, so we got almost to a point where we thought we would never be able to build the kind of schoolhouse we wanted."

So runs the tenor of many a letter of thanks from Madison, from Big Zion and Little Zion in Montgomery County and from a large number of schools in Lee and Macon Counties.

THE EDUCATIONAL TOURS.

Broadest of all, perhaps, in its scope are the various tours which Principal Washington regularly makes both through counties and States. The tours are called educational, which they are, but they are social in the deeper sense of the word and they are patriotic. On these trips Principal Washington always either gives impetus to what has been started through advice, or by that bantering rebuke in which he is past master, shames the people into improvement. He makes the Negro do more, and he persuades the white man into helping and being friendly to the Negro. In the end the State gets larger returns on its citizens and smaller demands on the police; this is why these tours are patriotic.



PRINCIPAL WASHINGTON AND PARTY EN ROUTE TO DEDICATION OF RURAL SCHOOL IN MONTGOMERY COUNTY. THE SCHOOL, WHICH IS TO THE RIGHT OF THE CHURCH, IS BIG ZION.

Nothing can be more touching than the efforts of many Negro farmers on these trips. Has one a good breed of pigs, he manages to be feeding them just at the moment Dr. Washington is passing by. Of course Dr. Washington will stop. Then with what pride the old man, frequently it is a trembling gray haired veteran who got his inspiration from the conference, will point out a big pumpkin, plump ears of corn, a linsty cabbage, all arranged near by for the dramatic moment. Then if you don't look sharp he will have the party into the house, where his wife will have jars of preserves, pickles, cans of vegetables, dried fruit, syrup, along with quilts and other needle work all set out to view.

But alas for the man's pride! Dr. Washington is sure to miss something.

"That's fine, that's fine," he'll say. "Got a good garden?" and out before the whole party, for teachers and others are taken on these tours, the farmer meekly confesses, "No Sir, we haven't started one yit."

Thus pride bows to admonition, and the next year there will be the garden as well as the preserves.

On all these tours, State or county, the Principal's text, no matter what angle he may choose to view his subject from, can be boiled down to "Make a little heaven right here in the South." What a broad and flexible text! It covers: "Inject business methods into your farming." "Grow things in your garden all the year round." "Build and make beautiful homes for your children so that they will not go into the dives of the city." "Keep your bodies and your surroundings clean." "Stay in one place." "Get a good teacher and a good preacher." "Build a decent schoolhouse." "Let your wife be your partner in the profit in all you do." "Keep out of debt." "Cultivate friendly relations with your neighbors, both white and black." These are just a few of the score of texts growing out of the "Little Heaven on Earth."

His knowledge of both races, enables him to lay his finger on faults and foibles with a precision that makes a hearer fairly jump with surprise. His audience is invariably a mixed one. Each bears witness to what is said to the other.

What these trips accomplish is best told, however, in letters and accounts in various States. The Principal has toured some dozen Southern States in the interest of education and race good-will. These trips invariably bring letters and testimonials like the following. Speaking of the tours of Texas, Mr. R. S. Lovinggood, President of Samuel Houston College, Austin, writes:

"I have scarcely been able to transact business among the white citizens of Anstin for the reason that they stop me to discuss your great speech. I wish I could quote the various expressions relative to you and your speech.



MARCHING OUT OF THE OLD INTO THE NEW, PINE GROVE SCHOOL, LEE COUNTY, ALA..

"Your speech has and will help us—all classes here. It is already bearing fruit. I feel good effect already. And I want here and now for myself and those I am permitted to represent, to thank you most heartily for your visit and trip.

"With prayers and best wishes,

"In His Name.

(Signed) R. S. LOVINGGOOD."

Of the service of the trip through Florida, Mr. S. H. Savage, of Lakewood, writes:

"We feel confident that your visit and address will do incalculable good to our people and the community."

A letter from Mr. S. D. Stewart, of Ocala, voices a like opinion for his section:

"The friendly relation that has existed here between the races has been more strongly cemented, and the determination to do more firmly planted."

The descriptions of the tour of Tennessee, as written by a special correspondent of the New York Evening Post, are wholly typical of the twelve States toured. Speaking of the stop at Greenville and Bristol, the Post says:

"Booker T. Washington ended the first day of his 'educational pilgrimage' with an address at Greenville last night. He spoke to more than 6,000 people yesterday, about equally divided between Negroes and whites, at three different places, stretched out over some hundred miles in the eastern Tennessee mountains.

"A remarkable degree of interest has been manifested in the meetings of both races. On all sides the opinion was expressed that the progress of the Tuskegee educator would be memorable as marking the beginning of a new era in co-operative relations between the races in this part of the South.

PLAIN SPEAKING APPLAUDED.

"Dr. Washington spoke for more than an hour. He handled without gloves matters that Northern people think must be spoken of only with the greatest caution south of the Mason and Dixon's line. Some statements at first seemed almost to take the breath away from his hearers, but it was not long before they paid tribute to his sincerity and the fearless plain speaking by hearty applause. Speaking to both races he told them they might just as well make up their minds to stay where they were, and work out the problem.

"Turning to his own race he urged them to cultivate reliability. 'You have as a race the tendency to be constantly on the move. Get over that tendency. Cultivate a reputation for reliability. Be dependable. Pick out the place you want to live in and make up your minds to stay there and rear your families there. Buy homes and become taxpayers instead of rent-payers. Start a bank account. Support the insti-

tutions of your city. Make yourselves valued and respected members of the community. Whatever work or business you engage in put your best efforts into it. Don't be satisfied with doing anything half-well.'

"These were only a few of the counsels he gave them. The meeting closed with the singing of plantation songs, in which the audience joined. As they filed out of the hall, one heard only words of praise. If anything the white men were more outspoken than the Negroes.

"'Yo' cayn't tell me,' drawled one tall and stately man who might well have borne the title 'colonel' if he didn't actually—'yo' cayn't



RURAL SCHOOL COMMENCEMENT EXERCISES. THIS BOY WHILE STUDYING HIS BOOKS LEARNED THE PRINCIPLES OF SCIENTIFIC FARMING AND MANY USES OF CORN SHUCKS.

tell me that man ain't inspired. Why he's inspired just as surely as Moses was sir; yes, sir, Moses.'

"'Yo' are right, sir,' returned his companion, 'God did cert'nly raise him up to lead his people out of darkness.'

"'I don't believe you can calculate the amount of good this speech will do,' said Dr. S. R. Preston, himself an educator of note. 'He didn't utter a sentiment that every white man cannot indorse fully. Racial conditions here in Bristol are unusually good anyway, but this meeting cannot fail to better them. It will set both black and white to thinking, and it will surely inspire both to ponder how they may live up to the

standard that Dr. Washington has set before them. He is a great man and a true leader of men.'

BENEFICIAL EFFECTS ON KNOXVILLE.

"John M. Brooks, the mayor of Knoxville, presided, and introduced Dr. Washington. The greatest interest was shown by the audience, which was about evenly divided between the races. Many of the most prominent white business men of the city were seated on the platform.

"A president of one of the largest banks voiced the sentiment of the white population when he declared :

"The so-called race problem has never been a very serious one here in Knoxville, where, we are proud to say, the Negro population has always been honest and industrious. But Dr. Washington has helped us, I am sure, to keep on in the way we have been going. I am sure that if he carries the same message of hope and inspiration throughout Tennessee, from Bristol to Memphis, that the time will come, and come soon, when the relations of the races will be as favorable in every section as they are here among us."

The work of individual graduates in spreading the "Tuskegee Spirit" must be omitted as the account of the way they go into the "backwoods settlements," get the people together and "clean up" is a story in itself. Suffice it here to say that the Extension Work now comprehending every department of the Tuskegee Institute, and touching directly every one of the 180 teachers, sets for its mission in the South, the dispelling of idleness, the casting of beauty and cheer over the lonely life and barren surroundings of the Negro farmer, by teaching him and seeking to give him the comforts of home, the love of family, community fellowship with white and black; in a word, the fullness of citizenship through the medium of the soil.

